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Must Remain in
Transcription Room

M 2166

Group Iv Westtown

Saturday September 9, 1972

MUSIC

MR. NYLAND: I'm sorry I couldn't be with you at lunch. There were a few things I had in mind to talk about, but perhaps it's better that I talk about it here. It's not that I feel that Saturday evening is a little bit more intimate, or that there are more people or less people - it isn't that, so much. It's a question of how do we Work together as a group.

Today has been extremely difficult. For some of us, probably we will never forget it. It started early, in the morning. There was an accident involving three cars, and one of us was there. Whenever any one of the group experiences certain things, eventful, it always has a reflection on the group as a whole. When an accident like that happened which involved injury and people going to a hospital and a lot of difficulties that are, of course, as a result, to be expected, and I hope, not too serious. Nevertheless it is something that is quite extraordinary for us to experience. But it has to happen. It is still questionable if accidents take place in accordance with a law, and a law is run that we don't know, but that doesn't mean that it shouldn't exist because

there is a great deal we don't know and that that what appears to us as an accidental happening may be quite logically explained from a different standpoint which we simply say, from a higher standpoint; that is, a more encompassing standpoint belonging to a different level, a different level of being. But we are not there, so we don't know, and for us it remains accidental, although on our level we try to indicate reasons why such accidents happen, and many times we really don't know enough about it, and to put any kind of blame on any one is not right.

I say again, it just happens and it could happen to several of our--us - ourselves. But in happening, and when it takes place on this level, where we live, and the ramifications which are of course involved, and which we have to meet and to face, one always can say, there ought to be a lesson. And perhaps that's right. There should be a lesson to be deduced from it, a lesson for the betterment of ourselves. But in the first place we have to understand why such things could happen, even as an accident, and to what extent then we, being perhaps subject to such accidents, also become instrumental in making an accident. And if that's the case, how much is there as a possibility ~~is(?) there~~ of avoiding them if more responsibility was taken or more insight was given before one goes off on a certain journey of a certain kind which leads to an accident.

That becomes a tremendously important question, particularly for persons who are involved, but it is also important for us because the group as a whole is hurt. And we must understand that ~~it~~ That we become partner in suffering; A and because of that, there is an obligation which we still have to understand, and which in this case led to something very undesirable, and at the same time, who knows what might happen again? And the lesson to be deduced from this: how can we prevent it? How can we remind each other of the responsibilities we have? We've talked about it many times. Who is responsible for what? The responsibility is always two-fold: one is ~~the responsibility~~ for your own life, for the way you want to spend your life energy, your life force, which has been given for which you do become responsible when you become mature. That is one side of responsibility.

The other side is a result of having a group with an aim. When the aim for oneself is development, better understanding of life as it is on Earth, and the necessity for such understanding in order to become free from a bondage of this Earth, which we call a bondage, because again we don't understand why the Earth has this tremendous influence of attraction on us, and why it is that a man, when he is born, is also twofold in his make-up, one still remaining for a very long time potential, the other becoming more and more actualized in an unconscious state of our life on Earth, so that gradually that what ought to have had more chance to live and develop is pushed in the background, and that the other one, including responsibilities for the maintenance of such life on Earth, is pushed to the foreground, and clutters it up completely, and overshadows that what really should have been much more important for the development of a person.

The responsibility, I say, is twofold, because of this common aim. Then the responsibility, because of such an aim, which is individually expressed for a person who wants, as we say, to Work on himself, becomes expressed in relation to members of a group, whose aim is similiar; and then it incurs immediately, the responsibility as a group to maintain that aim for all of us. We do fail. We are very careless. We are many times quite irresponsible. We continue to do that, regardless of the many times I've told you and suggested that you should put your own house in order, which means that you take the responsibility for your ~~=your~~ life as you live it, and that you consider not only yourself but also the group as a whole, the people you Work with, and the name which Chardavogne should have in this community.

When such accidents occur, like this morning, the building that we try to erect gets a little shaken. It's extremely difficult already to try to build anything of a spiritual quality in the midst of material existence. And it does not help us very much when these kind of things take place, and then we are shaken, also to our own foundation, sometimes questioning, are we doing still the right kind of a thing? And how can we maintain that? The lesson that one wants

to draw from this is that it should unite us. To the extent that you understand that, to that extent you will understand the responsibility which I now want to explain to you and which I would like to lay on your shoulders.

We all drive cars of different vintage. We all have difficulty in maintaining them because money is not plentiful, and the cost of living is high, and it is very difficult to make ends meet. None of us is rich, thank God, but notwithstanding such poverty, there are certain obligations which are paramount and which have to be considered, and particularly the obligations which have to do with the outside world. And in the outside world, coming close to what you call law and order - regulations which exist and laws which also exist and perhaps that you don't like - you have to submit to them because otherwise you get into some trouble sooner or later, and one becomes irresponsible when you try to get way--get away with certain things which you know are wrong; and perhaps you are lucky, and perhaps at certain times you are not lucky. So I would like to talk to you about that.

I would like to place on all of us a responsibility regarding cars and car manipulations, and driving; about driving fast around corners, exceeding speed limits, not caring, not at all being interested in someone else perhaps on the road, driving much too fast for comfort - about that I cannot do anything. I can tell you, but we have not a police force to go after you. And the state police is not always there when you are not, in regard to that law, in conformity. That is your conscience. That is your responsibility which should grow with a man when he gets older, when he becomes a member even of ordinary society. And particularly , if you do have a conscience about that, when you consider yourself a member of this group, and at certain times even believe that you want to Work, and for that reason sometimes it may be necessary to set an example for yourself as well as for others because you are honest, and you say that you do want--wish to grow up, so whatever that conscience then is and however it can continue to develop, and what you have to do about it, really is your own affair. It can

be mentioned several times that you came around the corner much too fast. It is quite idiotic, even when we put up signs that they are not even listened to, adhered to - they should cry out to you, and you should have ears, not only eyes.

There should be within you a voice of your conscience telling you that you are transgressing. This, I say, can only come when you develop yourself. There are a few other things that are within our means, and it is for the sake of those who wish that kind of means to be used, that I am now telling you that no one is going to drive a car which is not acceptable by the law. That means the tires, or signal lights, or anything that is needed for inspection. That is one thing. Those cars of the group are for the time being off the road until they are fixed. The second possibility is ~~that~~ no one will drive a car without proper insurance, as required by law, and without proper license, as required by the Motor Vehicles Department. I know what it means for some of you. But I also know that we have a fairly bad name in Warwick. I believe the statement of one of the judges is a little exaggerated that when he is trying to help us, and he says that about 50% of his cases are in connection with us. I don't quibble about how many. I know there are enough of us who have been in trouble and have paid or should have paid or are in the process of paying. So, you see what is involved. I forbid anyone to vidate these rules. To the extent that you understand now the responsibility of belonging to a group, and your own pretense, or perhaps seriousness regarding Work, and your desire to be here with the Barn and part of the group, to the extent that you understand that responsibility, you will agree with us. If you don't, you will be outside. You will not be a member of this group any longer. And I do not wish to take any excuse. Let this sink in.

I do not wish any further any ~~kind of~~ violation of the kind I've now mentioned. We owe it to ourselves. We owe it to the group as a whole. We owe it ultimately to the possibility of a spiritual development of a man when he wishes to grow up

and evolve, We definitely owe it, if you want to use the name Gurdjieff, to that kind of a person who has brought us together, and on whose basis of Work and ideals, or explanations, we are trying to build something of more permanent value than in ordinary life, is so--is easily accessible. It is not there in ordinary life. That is why we have the Barn - not only to remind you but to help you, to talk about it, to explain what is meant by such possible spiritual development. And it's on that basis that I definitely order you either to belong or to get out. I will start with inspection of your licenses and your conditions regarding insurance and whatever you may now already owe to the law. And I insist that each person does this on their own, without being asked. There are two so-called inspectors who can help you. One is Joe, at the Garage, who I'm sure would be very glad to help; the other is Eddie, at the smaller garage at the Barn.

I will insist that you present yourself in person with that kind of information, so that if you are Okay, your name can be checked off the list. If you are not, you will have a little bit of time to straighten it out, although it will not entitle you to drive a car. If anything is wrong with the car, if anything is wrong with your license, you will be off the road. I know what this means. That's why I say it becomes a general affair of cooperation. Those who can help and have a car and transportation, of course, they will have for the time being a little bit of an extra job, to help you to go back and forth to your work so that you're not too much handicapped. But don't forget that when you are in that kind of a condition at the present time, it's your fault - nobody else. You have known the law. You have known many times that you have violated it. And if it gives you a little difficulty at the present time, it's your fault. And you have to suffer for it. I hope you understand very well what I mean. We will make a list up, as I say, you--it is up to you, that is your responsibility to see that your name is in the clear. How it will work out depends entirely on your desire to understand your own life.

I'm very sorry that I have to take such measures, because really I'm not

a truant officer, and I'm not a dictator, and I don't want a gestapo. I want to appeal to your conscience and what you feel and what you know in your heart to be correct. I will even sometimes go further because I have considered it, I would like to declare all the bars off limits(-2). There is no excuse for anyone, of us, to go to a bar and have a little drink. If you cannot resist the temptation sometimes, for a little drink, do it in your home. This is the way I frown at the present time and in much stronger terms than I've used before. But it has to be done if this group is going to survive, because you don't understand what happens. You only hear it a little bit by the way; you do not know what takes place, and I'm telling you that the difficulty that we are in now is shaking us, and it leaves that building a little trembling, as if a certain kind of an earthquake just happened to pass by, and we happened to be in the way of it.

And you must understand now why I say it, because either it is yes or it is no. If you value what we are trying to do in this community or on this Earth, with the materials that we have, with the personalities we all represent in some way or other, if you value for yourself the possibility of a spiritual development and a development for your inner life, if you understand what is meant by wishing to Work on oneself, and if you want to be honest and, as I've said many times, simple in such application, that of course paramount should be this question of seriousness, of looking at that not only what has happened but already what has taken place for some time, that there has to be a stop put to it, and I will try to tell you that that is it. I will not tolerate anyone who violates these kind of rules. I ~~cannot~~ again say, I'm sorry I have to say it. I've wished that it could be understood because I've said it so many times. I've warned you about it in a variety of different ways but always have hoped, I did hope, that sooner or later people would understand on their own by just being reminded. And they don't. And you are sloppy, that you still have continued to do certain things that you knew was wrong. And you should not have done it because how can I believe in your desire for wanting to Work and grow up and becoming a conscious and conscientious

man, when you don't have one iota of the beginnings of a little will to do things that are necessary?

I talk about responsibilities. I talk about the necessity of accepting that what has to be done, of fulfilling your duty, of paying your d--your debt to Mother Nature, in understanding it. We've talked about how to Work, how to become a man if you wish to follow these ideas, first that acceptance of oneself as one is as existing, that that kind of life is recognized by something in you which is of a higher quality and which of course must be made, because we, although we may have been born with it, it has atrophied as a result of our culture and civilization and education, and not paying attention to it, so that whatever there may have been has been reduced in size and in quality. That kind of atrophy is what we fight against, to bring again life into that what should have kept alive--been kept alive, if there had been that kind of knowledge sufficiently available, and if conditions on Earth could have been a little bit more conducive and not filled with the atmosphere of Zilnotrago. That is our difficulty of understanding first what we are up against and what it is that prevents us, and why it is that we as unconscious human beings have to behave sometimes in such a stupid, goddamned nonsensical manner. Why isn't it possible for every once in a while for a person to wake up to himself and to see what he has been doing, and not always be so superficial? Why does it have to take so long? You're old enough. All of you are mature, certainly in years. And it doesn't seem to help if I talk to you to your head, or I talk to you to your heart, or I pour out certain things of my own experience in order to--to share it with you. Is there then that kind of an appreciation of that what I'm trying to do in all honesty for the sake of the group, and to maintain it, to help it, to bring it up to something that could be useful, that you could have in time, as a heritage, maybe? That it can be maintained, even after I die, because I will die, and you must know it, and must know it now. Not when I actually die - that's a little too late. And in the meantime I try to prepare as much as I can with tapes, with talks, with thoughts, with ideas, with telling you about

principles, about different things that I believe in . Even if you don't agree with it, at least it will start you thinking about it, so that you don't have to be so superficial all the time. And I'm not saying this now in a general way by being critical about everybody. Of course I'm not, because I know what exists, more or less, and I know tendencies and desires, and they are honest many times, but sometimes you are weak, and that even if someone else is not so strong as you might be, that then you don't even have the guts to tell him. Why?

Why can't you stand up for your principles if you believe in them? If you honestly think that it is necessary to Work, then why don't you help other people to Work? Why don't you Work yourself, then more and more and every day, if you can. And starting out each day. The simplicity is so simple. It is always with you as a means because your body, your personality is the object for that kind of research. And it is there all the time because you happen to be alive on this Earth, so you don't have to go to church for it, and you don't have to wait until someone else reminds you. You know more than enough already, maybe already too much, so that you are a little bit too filled, and then don't know exactly what to do. Bring it back to Earth, to that kind of simplicity - here I am and I walk. And all that is needed is a wish that something could be there to become aware of you walking. No more than that, no further complications about all kind of descriptions of ordinary life and the associations which of course take place in your mind. Forget about them! Each person is a simple person. He makes it complicated because of his thought. But if you could just listen every once in a while to a feeling you might have, which by intuition is probably a little bit more pure than many of the associative values of your mind, maybe you can do something about it then, and that is the time you should do it. And wherever there is any question, there always could be an answer if the question is asked in a certain way that you really wish to know.

But many times the questions are asked a little bit 'pour la forme', as if you want to indicate that you are serious, and you don't even listen to an answer, or you don't act on it, or you get stuck and already your desire for

~~action~~ wanting to Work is gone because there is not enough in you. That will come of course. It will change. Gradually Work will change a person. Gradually the realization, even if you continue without making any effort, there will be times that you see yourself quite clearly, like it or not, but you will have chances, because that is possible on this Earth; and every once in a while one is reminded. It is sometimes as if something comes from Heaven and gives you light, like a flash of lightening . And the thunder, where is that? The thunder that should take place in your heart of rebelling against having seen what you have seen of yourself to be. That should be the thunder, that should be the voice of God, even. But you see it is not thunder. It is so far removed. It is just a little bit of a perhaps, a little bit of a noise that you happen to hear, and you don't pay further attention to it.

It's interesting that such light flashes continue in one's life. And that perhaps after some time you get used to them, when you don't want to look at them anymore because you believe already that you know, or that you are entitled to it and that you don't have to do anything about it because God loves you and He sends you those little things as a reminder, in order to tell you that heaven is there and that all you have to do is to die, and there you will go up and you will be received by Him. But it (~~HE?~~) is not that way you know, God is not interested in that kind of a thing because God is universal wisdom and you have no idea what that means. That what is within a man is something that has to develop as a conscience to become a guide for himself, so that then when he wishes to Work, he can understand that to Work is a necessity, because the conditions on Earth are such that you are as you grow older, and remain unconscious, you fall asleep deeper and deeper. It becomes more and more difficult to wake you up. And the many flashes of light gradually seem to fade out because even if they would become habitual, you don't take-- pay any attention to them anymore. At most you will say, of yes, that is God, reminding me and let it go. And you become interested in playing poker.

Such a stupid kind of aondition. Such nonsense to which you want to close your eyes, and such nonsense when you see it, When you keep your eyes open.

So you see, what is Work for you now? What is it that you honestly wish? Do you wish simplicity, or do you want talk, talk, talk? Do you want little committees, and talk about a variety of things without doing anything? You want a little committee and then a little sub-committe, so that then they can bring out a report? Or is it a question of you talking hold and doing something, even stupidly but doing, because it is to be translated into an activity of that what is then, I called it the other day, not laziness, not postponing, but to do it because it has to be done, not for the sake of having that done, but for the sake of you doing it, so that the translation of what is your feeling and your thought into activity of your body indicates that your body is given for that purpose to do. Otherwise your body is sick, And people should not be sick. Even if they are, Their mind and their feeling can remain active and to the extent that they then are capable, they will use that body in order to keep on doing. You don't cry your heart out because you have to disappear in a hole and hold up for the rest of the winter. You don't go and stay in bed because you are a little bit - your big toe hurts. You start. You do what you can at certain times, You think that Rome was built overnight? Do you think that you unnonsciousness can be just effaced that easily? Do you think you can undo all the inroads that both Mother Nature and culture have done to you? And you find yourself at a certain time and you know that that is the case, and you don't want to do then anything about it. Such nonsense because you do wish it. But it is not always strong enough and the motivation is not as yet clear of why. I'm telling you why. Because if you ~~you could~~ die and you ~~will~~ remain unconscious. You will die like a dog and you will have to repeat and repeat in reincarnation and recurrence until finally you understand that Karma of your life that something has to be done, to undo it and to eat it and to become free from it, because that seems to be the universal law, that all bondage is given to be broken and to be understood; and that freedom only can exist when full under-

standing of the totality of all life existing has been brought home to you, to ourselves, to each one of us, to each human being who lives on this Earth, to each parcel of life which is encased in a form.

All of that is subject to growth, and with that, we wish to understand what is meant by Work on oneself in order to gain that freedom and to set that, what we call a Magnetic Center within ourselves, to set it free, because that is really its' own aim. It is still an enigma why life was put into the form of one's own body. Why birth or conception takes place in the way it does on this Earth, why it is so necessary that being encased I call it, enclosed in it, that there are little indications pointing toward a possible freedom, and why then that freedom is so hard to bbtain, and why we have been kept so long in ignorance, and why that organ Kundabuffer has been given inorder to prevent us from prematurely interfering with the laws of the universe because there was an aim, a definite aim in the creation, in an involutionary direction of placing the Earth where it happened to be, unfortunate human beings on an unfortunate planet. That is something that we don't know and we probably never will because if there is insight into living matter, insight into the form with which we, as being alive, parade, and do our taks more or less on this Earth, if we continue to become aware of that what is taking place within us, and if that what is win--within us could start to develop to its fuller freedom and potentiality actualized, then after some time, one is no further interested in the Earth as it is a s a whole.

The totality of a group of people on this Earth, if they could understand their aim correctly, would assist Mother Nature to understand for herself her own aim of becoming a real planet and the Earth would be removed from the place of FA and enter into the solar regions by means of the different planets. If one can understand that aim as a whole for the universe as a whole on a cosmological scale, if one could see that that what is now astrologically understandable only on the Earth itself, but then when the astrological configurations are traced back, and in the place of the--the Earth, geocentric, something else could appear, then of

course the solution for oneself would be understood. But here it is as a possibility of the actual application for a man, without the knowledge of his charts, and without having to go through all kind of wiseacrings and people who are, let's call it prophets, even, who tell you the truth of the future or are clairvoyant. That what you can find out for yourself is like a new possibility of a new discovery within your own life. And all the solutions of the charts and everything that exists of that kind on this Earth, is translated into the knowledge which becomes an understanding gradually, when such knowledge is put to practice in the application of your daily life.

That is why I say, that after all, it doesn't matter very much if we happen to be on this Earth. It is just a condition. We do not know what it would be somewhere else and perhaps some other laws would exist somewhere else. I do believe that all life as it exists in the universe is always presented in a form, and that each form and conglomeration of forms, if they happen to be together on a certain body, heavenly body, all have a problem of how to free themselves from the laws of gravity of that particular planet they happen to exist on. I think it is inherent in an understanding of an involutionary law which returns to itself like a snake will bite its own tail, so that the circle becomes a symbol of a unit which in rotation gradually gives the stability for each man in the form of a gyroscope, being able to depend then on his activity, and which then at the same time will give him for himself within himself the balance which he needs.

The balance for a man within is his superficial life on the outside, that is the periphery, and that which is the center of himself which is unchangeable, so that between the two a man can live in his essential being, and understanding because of that alive matter in his essence that what is necessary for the form and that what is necessary for formlessness. (side two)

But you see, all of this takes place on this Earth. It's interesting to read about other places somewhere else, in our solar system or outside of it,

It's very interesting to dig into astronomy, and to see what laws exist somewhere. It's very interesting to philosophize and wiseacre about infinity. It's very interesting even to talk about God. But you know what really is important. It's the silence that can come to a man when he is by himself, when he happens to think and feel, and he sits, and he realizes that something is not quite right, but still he doesn't know exactly what direction to find an answer, because all directions seem to radiate from the place where he is, as if he could reach any kind of surface of a sphere around him, and how will he know which is the road to take, and he is so afraid that during his lifetime he may waste a great deal of energy, and maybe at the end of his life, understanding a little bit about the possibility of having made a detour, and perhaps having to repeat again. And in order to avoid that kind of experience, a man becomes inactive.

At the same time inactivity will not bring a person anywhere from one place to another. He has to keep on walking, in a certain way and at a certain speed, and with a certain intention, and with a constancy of an aim in his mind and a wish constantly in his heart to feel that what he is doing is right to the measure of his understanding, and that gradually in that kind of a process he should do something that gives him additional wisdom. But he cannot keep on repeating himself, and walk around in circles, and keep on the surface of the Earth, even if it is interesting to go from one mountain to another.

What is necessary for a man is to get away from this Earth in order to overcome the law of gravity, and in that sense then become free from that what is now binding him, so that then the activity should go in the direction of an aim which gives him more freedom. And it is that kind of a search that a man constantly wishes to go to, not only for new territory to be discovered, but for the additional kind of knowledge which becomes more and more worthwhile, so that on account of that, he can do away with that what is of no knowledge anymore, and has outlived its usefulness. That really would be growth, wouldn't it? Then at a man

could take in, and digest and discharge what is no longer needed, that he spir= itually could have food for himself and that in spiritual building up of something, that then also whatever is eliminated of a material kind gradually disappears in value, that he doesn't need that too much anymore, and gradually becomes free from it, because he has exhausted the possibilityes of extraction. He has kept what he could keep; he is entitled to take a little bit along with him over towards the road, you might say, towards the formation of a Kesdjanian body. He has wisdom which he can take with him, but wisdom not necessarily expressed in words and not wisdom expressed in how to build a house, but wisdom of an understanding of a deeper kind which involves then his emotional quality of an understanding of his own life as well as someone else. And it is for that reason, that constantly one tries to augment one's knowledge of oneself in the acceptance of facts which are then based on truth. They happen to be the means and the vehicle by which one could go over from one state - one phase of life - into another phase of life.

The bridge that we have to travel across is this time the SI-DO bridge at the end of the octave of one's life. You see, that SI-DO is a very strange kind of a bridge. It's a very condensed one. It is compressed. It is very difficult to get at because the compression is the result of a certain changing over from the laws of all-autoegocrat to Trogoautoegocratic law, a shifting of the SOL-LA-SI towards the DO which means that it is difficult to get to the SOL-LA-SI since then the FA is extended to one and a half, when at the same time the difficulty is increased of leaving the SOL-LA-SI in order to go over to DO, and the SI-DO being half a note, has all the substance of a full note. And that is the bridge that one crosses, and although it is strong because it is compact, it is less and less understandable because you see, that what changes the SI into the DO is a step up, and that we don't realize. We think it is still ~~that it is~~ the same kind of evolution, that if one just proceeds, one gets there. The SI indicates because of its firmness a certain foothold from which one could jump up to the DO of the next octave.

That is the reason it is compressed. That is the reason that in the SI-DO the totality as it were of the previous octave, one's life, is condensed, and then, having such firm foothold, it is possible with all the strength of one's heart, to jump up into the next level of objectivity. This always takes place in life, and whenever changes have to be made and will take place, they always take place because of a change of attitude on the part of oneself. One does not slide easily into responsibility. One prepares for the possibility of becoming responsible, and then there is a point at which one says, Now I wish to become responsible. That determination, that we must understand.

When I talk about what we try to do for solidarity among our group, it is a determination at a certain time that you say, I do belong, and I wish to be part. That is the SI-DO in which your previous activities have come to end, which activities were nothing else but an accumulation of certain facts and data about your life, in balance, you might say, in seriousness, and of course in honesty. But the simplicity of coming to the end and then reaching a conclusion which means that you then step up to another level. You leave that what was preparation alone. You step up to the level of a responsibility. And I say then, either Yes or No, because no half-step. Even if the SI-DO is half a distance, it is condensed, and the totality of what you might call material is still there to be eaten. I wish you would understand what we have talked about in that light. You must make up your mind. You must derive strength from your heart to help maintain this group. You must dnderstand, I would say, at such a point, once and for all, that it is required to say Yes to belong to that what is of importance, and that the other alternative is simply to say No. And then you don't belong. Make up your mind. I am telling you it is serious. But your feeling, that has to be pure, and it can be purified when you dont have too many wishes to fulfill, when there is really the condensation. The greatest denominator of your wish should be a wish for your own growth, as we say in our language, a wish for an 'I' to be created.

The act of creation requires a long preparation before such creation

can take place. Preparation for such things which create a new substance and a new kind of life always have to go through a long preliminary period of preparing for it, but then when it is ready, then there is the possibility of the crystallization of something which then can start to live, because you ~~have~~ are given ing it all you can, and you have no further desire to withhold anything for yourself. The love of God is like that. It is the wish to give without any wish for return. It is the wish to walk and not to look back and see Sodom and Gomorrah go up in flames. It is constancy of aim ahead ~~one~~ of one, never mind certain difficulties, never mind sometimes sitting and waiting and resting, all the time looking towards that what is still ahead, like Mecca, like when one at six o'clock hears the bells of the little church, the ~~angelic (angelic)~~ angela tones, the vespers, and for one moment each person in that little country around the village, working their fields, wait, takes off his hat, he looks towards the church tower, and for one moment he is quiet. And he says, "This is the end of one day. It's the beginning of a new one. I wish to use what I have lived through in order to make a better day tomorrow."

I think we can live that way, I think we can Work, I think we can make up our mind, I do believe there can be solidarity among us. We have tried many different ways for doing it, sometimes a little weak, sometimes maybe too strong. But in general, there is benevolence in the possibility of believing. That what is needed, sometimes as suffering, can bring about the formation of a bondage. That what is needed for the strength is to hold sometimes each other's hands and to form a chain in which then there should not be a weak link.

I will play a little bit. Somehow or other, it is customary. I hope it is right that I do it. Sometimes I have my doubts. Sometimes I don't even know the meaning. Sometimes I even think it is like an imposition, and perhaps in the

best way, it might be a very good end of saying, "Amen," to what we have talked about.

To Gurdjieff.

END TAPE

Transcribed: Pat Daily 10/21/72'
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